

793 students, as well as the revenue that accrues from the property
794 owned by the mosque. He also receives cash or kind for his
465 services as the magical advisor for the community, a service
which I shall discuss below.

754 In a land in which there is so much witchcraft, it is
789 not surprising to find a great deal of ritual being used to
evoke charms and spells. As Westermarck demonstrated in innum-
erable works, magic permeates almost all social behavior in
Morocco. There are two types of magical specialists in Rif
society. One is the fqih who has magical powers because of his
knowledge of the Koran and the belief that magical powers are
embodied in the Book. The other specialists are the female
witches whose magic is supposed to derive from their lore passed
on from mother to daughter. Not all women are regarded as witches
although the female quality is believed to have magical potency.

• [888] This potency is thought to increase with age and old women are
universally treated with respect, partially out of fear of their
magical powers. Men of an elderly age are not so regarded.

754 The two classes of sorcerer use different magical tech-
791 niques. The fqih disperses charms and spells by writing passages
789 from the Koran on a piece of paper which thus has magical qual-
793 ities. The witches have a more varied inventory consisting of
herbs and roots (poisonous or otherwise), stones, pieces of wood
[443] from holy trees, small dead animals and the like. The services
of both are called upon often and it is not uncommon to have
witches set up booths in the open weekly market to hawk their